



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES AND QUERIES.

"BLUE-EYED HAG." In the course of an article on "Some Jewish Folk-Lore from Jerusalem" ("Folk-Lore," 1904, vol. xv, p. 189), Miss A. Goodrich-Freer observes:—

"Referring to Caliban's description of his mother, the witch Sycorax, as that 'blue-eyed hag,' I ventured to quote the usual gloss that it was an early misprint for 'clear-eyed,' upon which the well-known Palestinian scholar, the Rev. E. Hanauer, who was present, suggested that, according to Jerusalem ideas, such an emendation was unnecessary, as blue was the color of the Evil Eye, and a mother would dread notice of her children by a blue-eyed stranger more than that of any other."

FOLK-LORE IN "THE JEWISH ENCYCLOPEDIA." The monumental "Jewish Encyclopedia," in 12 volumes, 1901-1906, contains a mine of data for the folklorist. The topics Folk-Lore (pp. 423-426), Folk-Medicine (pp. 426, 427), Folk-Songs (p. 427), and Folk-Tales (pp. 427, 428) are briefly treated in the eighth volume. The other folk-lore topics scattered through the work are:—

Æsop's Fables.	Death, Angel of.	Knots.
Afikomen.	Demonology.	Korah.
Amram.	Dibbukim.	Lag ba-'Omer.
Amulet.	Dog.	Lilith.
Ancestor Worship.	Door and Door-Post.	Lots, Books of.
Andreas.	Dragon.	Lulab.
Angelology.	Dreams and Dream	Magic.
Arthur Legend.	Books.	Marriage.
Asmodeus.	Elijah's Chair.	Memory.
Asusa.	Evil Eye.	Messiah.
Baba Buch.	Exorcism.	Mirror.
Ba'al Shem.	Eye.	Mourning.
Barlaam and Josaphat.	Forty.	Mouse.
Bat Kol.	Games.	Nail.
Beard.	Geomancy.	Name, Change of.
Berechiah ha Nakdan.	Giants	Names.
Betrothal.	Golem.	Number.
Bibliomancy.	Habdalah.	Omen.
Blood Accusation.	Hair.	Ordeal.
Burial.	Hand.	Plague.
Cabala.	Hanukkah.	Proverbs.
Cat.	Hosha'na Rabba.	Riddle.
Caucasus.	Host, Desecration of.	Sambatlon.
Childbirth.	Holle Kreish.	Shema'.
Cochin.	Kalilah wa-Dimnah.	Shofar.
Cookery (cakes).	Kapparah-Schlagen.	Shylock.
Cradle Songs.	Kissing.	Sindbad.

Solomon, in Legend and Folk-Lore.	Three Rings. Tooth.	Wachnacht. Wandering Jew.
Superstition.	Tree-Wedding.	Water.
Talisman.	Vampire.	Weather-Lore.
Tashlik.	Vergil.	Witches.
Tekufah Drops.		

FOLK-LORE OF CRIME. Dr. Albert Hellwig, of Köpenick, near Berlin, Germany, has issued a *questionnaire* concerning "criminal superstitions." The *questionnaire*, which appeared in the "Zeitschrift für die gesamte Strafrechtswissenschaft," vol. xxvii (1905), pp. 335-338, is as follows:—

1. Many people believe that a perjurer will not be discovered if he employs certain mystical means; *e. g.* if, in swearing he holds his left arm at his back, turns the palm of the hand raised in swearing towards the judge, mutilates the words of the oath-formula, has sand in his boots, etc. (See on these points the author's detailed article on "Mystische Zeremonien beim Meineid," in the "Gerichtssaal" for 1905.) Are such beliefs known?

2. Do thieves often ease themselves while at the place of robbery? How? Why? Where? Are the excrements covered? Do habitual criminals only do this? Are such terms as "watchman," "night-watchman," "serjeant," "picket," "sentinel," "shepherd," or similar native or foreign terms, applied to human excrements? What is the idea of the folk, the criminals, and the persons who answer this *questionnaire* concerning the meaning of these terms? (See the author's "Einiges über den *grumus merdae* der Einbrecher" in the "Monatsschrift für Kriminalepsychologie und Strafrechtsreform" for 1905.)

3. Are any superstitions known that could give occasion for theft? (See the author's "Diebstahl aus Aberglauben," in the "Archiv für Kriminalanthropologie and Kriminalistik" for 1905.)

4. Are any superstitions known that could prevent or hinder theft? *e. g.* women with child must not steal because their children would become thieves; one must not steal on certain days or in certain places, or steal certain things, else bad luck would be incurred. (See the author's "Diebstahl verhindernder Aberglaube" in the "Archiv für Kriminalanthropologie.")

5. Is the criminals' superstition known, that in order to prevent discovery one must leave something behind at the place where the crime was committed?

6. What is known about the "religiosity" of criminals? Are "letters from heaven" found among them? Do they go to church? Do they pray? Do they believe in a God? Do they rely on the help of God in their acts, or on that of some special saint? Do they keep consecrated objects for talismans, *e. g.* a candle, the eucharistic wafer, etc.? Do they believe that by confessing they will have an easier means of being absolved again?

7. Does the folk believe that gypsies steal children? Where? Has it really ever happened? (See the author's "Zum Kinderraub durch Zigeuner," in "Die Polizei" for 1905.)